

2  
A myraculous , and Monstrous,  
but yet, most true, and certayne discourse, of a  
Woman (now to be seene in London) of the age  
of threescore yeares, or there abouts; in the midst  
of whose fore-head (by the wonderfull worke of  
God) there groweth out a crooked Horne , of  
foure ynches long.



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and are to be sold by Edward White,  
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of Pauls Church, at the Signe  
of the Gun. 1588.*

**The censure of a learned Preacher**  
that examined the woman, and perused the copie  
of this Booke, before it was printed.



**I** Haue (not only) carefully perused this copie,  
but haue diligently examined the party her  
selfe; & seeing the thing to be true, & not only  
apparant to all mens eyes, but signified also by  
the Iustices of the Countrey, vnto the Lords of  
her Maiesties priuie Counsell: I wish it to bee  
printed, that the beholders might not only sa-  
tisfy themselves with the sight, but the readers  
also take some benefite by the Discourse and  
Exhortation, which hath bin penned for that  
purpose.





3

A miraculous and monstros, but  
yet most true and certaine discourse of a VVo-  
man (now to be scene in London) of the age of  
threescore yeares: in the midst of whose forehead (by  
the wonderfull worke of God) there  
groweth out a crooked Horne of  
foure ynches long.



**T**HIS woman, whose  
name is Margaret vergh Gryffith,  
by her Fathers name after the vse  
and custome of Wales, was lately  
the wife of Daudi Owyn, of the pa-  
rish of Lhan Gaduain, in the Coun-  
tie of Montgomery Husbandman,  
deceased: with whom, as she liued many yeares (to the eye  
of the world) verie quietly, and honestly, hauing foure chil-  
dren, whereof three are yet aliue, so hath she since, during the  
time of her Widowhood, mainteined her self with her small  
portion of Land, and other necessities (for any thing that is  
knowne,) in verie good order. Yet notwithstanding, there  
appeared of late, viz. in May last, through the wonderfull  
worke of God, as the woman her self confesseth, and so like-  
wise testified by others, in the midst of her fore-head, a small  
hard knob, hauing on the top thereof at the first as it were a  
dry skab, which she laboured by cutting, and all other helpe  
of Surgerie, to haue couered and cured, but al was in vaine,  
for the more that she stroue with it, the more it grewe; and  
although it was often pared away, yet was she aduised,  
and in the end enforced to let it alone, to see wherevnto it  
would come: since which time, it hath still growne both in  
greatnes and hardnes, so that it is now become both in  
colour, quantitie, and proportion, a verie Horne, much like  
vnto a Sheepes horne, foure ynches long, or there abouts,  
most miraculously growing downe out of her fore-head, to  
the middle of her nose, and there it crooketh towards her  
A 2 right

## Ofa Horne, growing

right eye, and groweth so fast, that she is fayne to haue it cut, least otherwise the sight of her eye should be stopped therewith.

Moreover, there began to grow out of the roote of this Horne another little knob, after the same manner that the Horne grew at the first, which she caused to be cut away, for that she feared it would become another Horne. The Woman hath been examined by the Iustices of Peace of y<sup>e</sup> said countrie, who haue also enformed the Councell of the Marches of Wales therewith, & now lately she is sent by hither to London, by the said Iustices, to the end she might be scene of the Lords of the Queenes maiesties most honorable priuie Councell. And yet there is no certaine or naturall cause knowne but the handie worke of God, how this Horne should growe: some speeches there are, but yet doubtfully reported, and not willingly acknowledged, either by her, or her friends, that there hath heretofore some words passed betwixt her husband and her in his life time, who suspecting her of some light behauiour, and charging her with it in these tearmes, that she had giuen him the Horne, she then not only constantly denied it, but wished also, that if she had giuen her husband the Horne, she might haue a Horne growing out of her owne face and fore-head, to the wonder of the whole world. But how certaine these speeches are, I leaue to him that is the searcher of secrets, and both she, and euerie beholder of her, to examine their owne consciences, and by this spectacle, to be warned to amend their former liues, and to beware not only that they tempt not the Lord God, in crauing his vengeance to be scene vpon them for their secret offences, but rather with penitent hearts, most humbly to craue his pardon and forgiveness for their manifold sinnes and wickednesse: which he graunt vnto vs all, most vile and wretched sinners, for his decrees sake, Iesus Christ our Saviour: to whom, be all honor and glorie, now, and for euer. Amen.

Thus



## in a womans forehead.

**T**hus (welbeloued Christians) you may behold, how  
 the Lord our God, seeking to driue into our dull sen-  
 ses, a reuerent regard of his Maiestie, a thankfull ac-  
 ceptation of his mercie, and a duefull care and considera-  
 tion of our calling, both not only often ring into our eares  
 (by the ministerie of his Worde) the thundering threat-  
 ninges of his iust iudgements, which yet might shake sto-  
 nie Rockes, and cause them to tremble, but sometimes  
 presenteth befoze our eyes, visible and apparant tokens of  
 his displeasure, to make vs feare, befoze wee feele his fierce  
 wrath and indignation: to make vs serue the Lord in feare,  
 and reioyce vnto him with reuerence: to make vs kisse the  
 Sonne, least he bee angrie, and so wee perish from the  
 right way: finally, to make vs knowe, that **GOD** doth  
 neither mock, nor will be mocked: but although he be pati-  
 ent to vs-ward, and therefore giueth vs so long and large a  
 time of repentance, letting vs only see in others, what might  
 light on our selues: yet (in our sinnes) he will whet his  
 Sword, bend his Bowe, and shoote against vs the arrowes  
 of Death, recompencing the delay of his punishment, with  
 the seueritie of his vengeance: and yet so hard is mans  
 heart, that all this will not mollifie or melt it, so stout is our  
 stomacks, that this will not aswage it: at least, so froward  
 is our will, and so corrupt are our affections, that we take  
 small benefit by it, but like filthy Swine of Epicures Sty,  
 (notwithstanding all these warnings) wallow on still in the  
 mire of our owne concupiscence, and plunging our selues  
 into the puddles of our owne pleasures, we say: Tush, God  
 seeth not vs, his plagues shall not come neere vs: inso-  
 much, that the iudgements of the Lord our God, if they be  
 common and vsuall, we contemne them: if they be rare and  
 strange, we will not beleue them: and if at any time, driuen  
 by the euidentie of the thing we see, we be forced to say with  
 the Sorcerers of Egypt: It is the finger of God: yet then  
 fall we to the condemning of the parties, on whome such  
 tokens of Gods wrath appeare, as though they only were  
 Sinners,

Psal. 2. 11.

Gal 6. 7.

2 Pet. 3.

Exod. 8. 19.

## Of a Horne, growing

Sinners, and we guiltles: or at least, as though we were privileged from the punishment, how soever we haue bin partakers in the offence. The matter in deede we can meruaile at, and the circumstances we can discourse, and if neede be, amplifie, reporting (peraduenture) more than we know, and telling (sometimes) more than we haue heard: for reports are as light, as reporters are lewde, and many things spoken in haste, that are proued at leisure. But we are still in life and conuersation as before, and as for repentance, or amendment, it is not once thought of. Carnall securitie lulleth vs so asleepe in delights and cogitations of worldly pleasure, that we cannot fruitfully heare the dreadfull threatnings of Gods iudgements, fearing vs from euill, much lesse comfortably embrace the sweete songs of his mercie alluring vs to repentance: wherefore as our Saviour Christ said vnto *Hierusalem* in the Gospell, *O Hierusalem, Hierusalem*, which killest the Prophets, and stonest them to death that are sent vnto thee, how often would I haue gathered thy children vnder my wings, as the Hen gathereth her Chickens, and you would not: behold, your habitation shall be left vnto you desolate. So saith he now continually vnto *England*: *O England, England*, how oftentimes haue I called thee: how sundry wayes haue I prouoked thee: how bountifully haue I bestowed my benefits: and how plentifully haue I powred out my blessings vpon thee: how earnestly haue I by the mouth of my Preachers, clocked and cried vnto thee, as a Hen doth to her Chickens, that thou mightest awake out of thy securitie, and by repentance, returne vnder the shadowe of my wings; there to be safe, from all these greedie Rytes and Eagles, that houer readie to pray vpon thee: and yet thou wilt not: therefore thy house shall come to confusion: therefore I will remoue their candlesticke, I will take the light of my Gospell from thee: and though I haue of late for my owne name sake, destroyed thine enemies, and drowned them in the bottome of the Seas, that all the world might knowe

Math. 23. 37.

Apoc. 2.



## in a womans forehead.

5.

knowe and confesse, there is neither wisdom, power, policie, force, nor furie of flesh and blood, that can preuaile against me. Yet for thine vnthankfulness, my wrath shall waite vpon thee, I will poure downe mine indignation vpon thee, thy enemies, yea, thy auncient enemies shall raigne ouer thee, because thou wilt not knowe the day of thy visitation. The Lord open our eyes, and mollifie our hearts, that we may in time, turne vnto the Lord our God, hauing thus fully false through our iniquitie, that we may take vnto vs words, and say vnto him, as the Prophet Hose. 12. counsellet vs. Take away all iniquity, and receiue vs graciously, so will we render the values of our lips, that we fearing his iustice, and trembling at his iudgements executed on others, may be brought to a deepe feeling, nay, to a due loathing and detestation of all our great and grievous sinnes, especially of that sinne which too generally is committed in breaking the indissoluble knot of holie Matrimo-  
nie, by defiling the marriage bed with filthie adultery, many times for lack of wisdom in the husband, sometimes for want of obedience in the wife, but at all times for lack of faithfull loue ioynd with the feare of God in them both. Which holie estate of marriage, as it hath singular circumstances to bewtifie it, drawne from the dignitie of the ordainer, the necessitie of the ordinance, the antiquitie of the time, the excellencie of the place, the innocencie of the persons, the commoditie of the thing whereby Gods Church is encreased, Christs members multiplied, and mankind continued vpon the face of the earth: and therefore iustlie commended by the Apostle to be honorable amongst all Heb. 12. men: so those that do or dare defile the temple of God, their owne bodies, and sinne against their owne soules, by ge-  
uing ouer their members as seruants of uncleannes, making the members of Christ, the member of a harlot, let Heb. 11. them knowe, that God will iudge them, nay, destroy them, without repentance. And therefore when thou shalt reade this strange discourse following, do neither discredit it as  
vntuall,

## Of a Horne, growing

unttrue, for the Woman is readie to be seene, and the mat-  
ter is apparant to the eyes of all men: neither do thou  
rashly condemne the partie, for as I do not iustifie her, so  
I thinke thou art not able of thine owne knowledge to ac-  
cuse her: and thou knowest, that of things unknowne,  
charitie willetch vs to iudge the best: at least, what haue we  
to do to iudge another mans seruant, to her maister she  
standeth or falleth: but enter thou into thy owne conscience,  
examine thine owne soule, lament thy owne sinne, take this  
token of Gods iudgement shewed on her, as though it had  
lighted vpon thy selfe: remember what our Saviour  
Christ sayd in the Gospell to those that brought him word  
of the *Galileans*, whose blood, Pylate mingled with their  
Sacrifice: Suppose you that these *Galileans* were greater  
sinners then all the other *Galileans*, because they haue suf-  
fered such things: I tell you nay, but except you amend  
your liues, you shall all likewise perishe. If she haue fallen,  
helpe her vp with the spirit of meekenes, considering that  
thou thy selfe mayest be tempted: and if thou stand, yet  
remember thou mayst fall: and that if thou fall, and con-  
tinue in thy filchines, howsoeuer thou escape the censure  
of Lawe, or iudgement of man, which sometime couereth  
that with a sheete, that deserueth to be cut downe with an  
axe, yet knowe then, that there is a God in heauen, who  
seeth all things in heauen and earth, and can when he list,  
disclose, and bring to light, euen the secrets, not only  
of heart, and hath infinite meanes in thy chain-  
ber, but of thy store to bring sinners (conti-  
nuing in their sinne,) both to shame in  
this world, and euerlasting punish-  
ment in the world to come.

FINIS



